

## ПЛАЧ КАК ОСОБЫЙ СИМВОЛ КЫРГЫЗСКОЙ КУЛЬТУРЫ

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**Аннотация:** В статье раскрываются особенности плача в контексте кыргызской культуры.

**Ключевые слова:** утро, похороны, смерть, загробная жизнь, кыргызская культура, этническая культура, обычаи и традиции, юрта, кочевники

## MOURNING AS A SPECIAL SIGN OF KYRGYZ CULTURE

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**Abstract:** This article is devoted to the mourning as a special sign of Kyrgyz culture.

**Keywords:** mourning, funeral, death, afterlife, Kyrgyz culture, ethno cultural, customs and traditions, yurta (tent), nomads

Customs, traditions and material culture of Kyrgyz nation passed the difficult way of historical development. Nomads and shepherds together with their family and relatives often moved from one place to another for seeking the best places for pasture and water source. There were exchange of information, cultural values, work experience, mutual enrichment of culture and household – domestic technology. Customs and traditions which were passed from generation to generation for our days perform rich and difficult ethnocultural complex. All Kyrgyz traditions we may divide conditionally into several types: customs and traditions, the customs and rituals associated with childbirth, the customs and rituals associated with the matchmaking, engagement and wedding, funeral customs and rites of the Kyrgyz people [1].

The customs and rituals associated with migrations, receiving guests, gift, calendar customs and rituals, cults. The most traditional custom in the Kyrgyz – like all people – is hospitality. Since ancient times, everyone whose path passes through Kyrgyz village, never left it, not separated from the masters table and shelter. Folk traditions, customs and rituals of Kyrgyz people to determine the nomadic way of life. Notable among them are the family and everyday practices that adding up over the centuries, reflecting the accumulated wisdom of many generations. Kyrgyz death rites are closely linked with the Kyrgyz traditional worldview, kinship system, and oral tradition. With the adoption of Islam, the nomadic Kyrgyz incorporated many Muslim beliefs and practices. Death rites present an interesting case for understanding Kyrgyz identity, kinship relations, and local forms of incorporating Islam in Kyrgyz society [2].

Almost all the funeral customs of the Kirghiz been heavily influenced by pre-Islamic or Islamic traditions. It is obligatory rituals with cutting horse or a cow on the day of death, by money, animals, matter present at the funeral. The most significant part of the funeral rites – respect for the dead. In the dying state of every person leaves a will, which is performed as desired by the deceased. When the dying young man, through the upper frame of the yurt exhibited a pole with a red flag, if the middle-aged man - a black flag, if the dying old man, it exhibited a white flag. It was a ritual sign for arriving at the funeral guests. A contemporary Kyrgyz funeral involves essential Muslim death rites such as washing of the deceased's body and wrapping it in a white shroud (kepin), the performance of the janaza prayer by an imam or mullah, digging the grave with two compartments and placing the body in it with its head facing the direction of Mecca, and dedication of Quranic recitations to the spirit of the deceased. People stop crying and singing laments when the Quran is recited, an act of respect for the Quran. These adopted Muslim funeral practices however, do not fully replace pre-existing nomadic death rites which include: erecting a yurt for the funeral and keeping the body unburied for more than 24 hours; sacrificing animals and serving food to people; women's lament songs and men's loud crying; displaying sets of new clothes inside the yurt and distributing them to those who wash the body; livestock or monetary contributions by kinsmen and in-laws to the deceased's family; hosting groups of special guests in the neighboring houses by killing sheep; and offering periodic memorial feasts. Although the Kyrgyz gave up their nomadic way of life about a century ago and no longer live in yurts, the yurt remains a key marker of cultural identity and is used for special occasions, including funerals [3].

All important funeral rituals and customs take place inside and outside the yurt. Kyrgyz keep their dead for a day or two before the burial to allow for various rituals and the arrival of relatives. Mourning etiquette differs for men and women and also from region to region. In the Aksy and Talas regions for example, men sit outside the yurt and cry loudly in a standing position facing the wall of the yurt where the body lies inside. Women sing lamentations in a sitting position inside the yurt facing the wall of the yurt where the deceased's body is placed, and this ritual (koshok koshuu) is an essential aspect of Kyrgyz death rites. Kyrgyz scholars believe that koshok is one of the oldest genres in Central Asian oral literature and that many Kyrgyz heroic epic songs like Manas grew out of koshoks. Like epic songs, which usually narrate the life story of the main hero and glorify his deeds, koshoks sung for well-known historical personalities such as rulers (khans), tribal leaders (biys), and heroes (baatyr) have also turned into epic songs. When well-known people died, aqyns and professional lamenters (koshokchus)

were invited to sing a *koshok*. With the incorporation of Islamic beliefs Muslim expressions have been added and used as traditional opening and closing lines. For example, the lamenter might express Muslim faith in God and describe reciting the Quran for the deceased's spirit as the most righteous response to the death of a loved one. While some Muslim clergy discourage women from singing *koshok* on the grounds that it violates Shariat's law, the ritual of singing *koshok* still remains a broadly used and effective palliative that brings consolation and solace. Most Kyrgyz cannot imagine a funeral without an animal sacrifice and eating food. Animal sacrifice honors the deceased's spirit and provides food to people and mourners who in turn dedicate Quranic recitations to the deceased's spirit and express condolences. There is also a belief that the deceased man will ride a horse in the other world. While funeral feasts may be expensive, in villages people continue to foster the idea of mutual help and rely on kinship support and values when holding major life cycle celebrations, or as people say at «good and bad times». People reinforce kinship ties by attending major family celebrations, exchanging gifts of clothes, and adding contributions in livestock or money (*koshumcha*) [4].

Funeral and mourning rites are marked over time with the celebration of memorial feasts. *Ash* is the final major memorial feast offered in honor of the deceased person and brings closure to both the deceased's spirit and the mourning family. The Kyrgyz of the Aksy region practice an old ritual called *ochok komuu* where male relatives turn the large *ochok* where the meat is cooked upside down and standing around the fire cry out loud, then dedicate a recitation from the Quran to the spirit of the deceased. Women sing their last *koshok* and through the ceremony of *ak kiydi* change their mourning clothes to brighter colors. Sweets are placed on the hem of new colorful dresses which are offered to other women who bless and wish them a long and happy life. The old mourning clothes of women are burned, an act which signifies the end of the mourning period and resuming of a normal life. With the revival of Islam in post-Soviet Kyrgyzstan there are discussions and disputes about Kyrgyz beliefs and customs (*salt*) which sometimes are seen to contradict Islamic practice. For example, some Muslims criticize the central role of women in lamentation, the delay of burial until all relatives have arrived or the animal sacrifice and feasting that accompanies both funerals and subsequent mourning feasts. However, most rituals successfully incorporate both traditional nomadic and Islamic components. Regardless of the outcome of these discussions, traditional Kyrgyz rituals have survived and it is in their enduring practice that Kyrgyz cultural heritage continues to adapt and survive.

In the tent, where was the body of the deceased, could only be female. If the husband died, the wife untwist hair, scratched her face and wailed loudly. All the women in the tent sat face to the wall and wailing loudly. Wife of the deceased only in the seventh or fortieth day allows you to collect hair.

Cycle seeing off the deceased on his last journey consisted of several stages: the funeral rites – notification of death of the deceased husband's image, dressing in sackcloth, weeping, and the location of reception guests, washing of corpse, wrapping a corpse in a shroud, farewell, funeral, rites after funeral – general crying returning from the graves of people, distribution of clothes and personal belongings of the deceased. And if a woman dies, then handed out small-sized (50x50 cm) sections of tissue, and a memorial common meal. Memorial cycle consisted of three-day, seven-day, forty days and anniversaries. The final ceremony ends with the mourning for the dead.

With respect to the dead and ancestors existed a number of cults, the basis of which was animistic representations originating from the idea of the actual existence of the spirits of the dead and ancestors. It was believed that the spirits of ancestors patronize surviving relatives. Funeral meals must eat up to the end, because they believed that the spirits will be fed and satisfied from the meal, arranged in their honor. There was an idea that the spirits of the dead eat the smell of meat or bacon, from time to time for the family and relatives staged funeral meal.

In the funereal and commemorative ceremonies Kyrgyz manifest the best, the noble features of the people: compassion, the general state of mourning. All the relatives of clear and timely perform their functions: someone was responsible for warning someone for the reception and location of visitors, some for cooking, etc., the overall direction was carried out by the Council of the closest relatives of the deceased. Provided with full order and the safety of the participants of the funeral process. During the funeral manifested the best qualities of the person, ability to work cohesively in a group, obediently followed the instructions of senior, there were special tact and propriety in the relationship. If there were any arguments, the decisions they were left to after funeral time. The manifestation of bad temper, arrogance, conflict, indifference to the events was considered an act of disrespect to the memory of the deceased, such person immediately suspended from the funeral. At the funeral were required to attend all family members, wherever they are. It was a tribute to the memory of the deceased. No cause could justify the absence of any of the relatives of the deceased.

The burden of funeral expenses falls on relatives and relatives, as well as matchmakers. Each group of participants brought with them a mandatory basis a certain number of cattle. As a result of the family of the deceased is not deteriorated [5].

An integral part of funeral and memorial ceremonies, it was customary to arrange horse-racing competitions. They were divided into small and big jumps. Small staged on the day of the funeral, they differed numerically small parties. Big races were held on the anniversary. They differed crowded, the number of large prizes and a variety of competitions themselves. These competitions fully able to arrange only rich families and genera. They lasted for several days and turned into a grandiose spectacle, a nationwide theater. In between the major competitions were held a variety of small games and entertainment, in which women participated. They also participated in large, i. e. men's matches, as bouts of peaks, struggle and a race, etc.

In the last day of the commemoration ceremony staged withdrawal of mourning. Close relatives of the deceased, wife, daughter shot a black mourning clothes and burned. All boilers are brewed commemorative dishes, left for several days in an overturned by standing, and the image of the deceased was taken to the grave. Only after these rituals the family, born late to go to a normal daily life. Many rites funereal and commemorative cycle, with the exception of equestrian sports and games, which were held on the anniversary of a person's death, continue to exist today.

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